DOCUMENT RESUME

ED 180 026 CS 502 738

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TITLE Educating Children for Communication in a Multicultural Society.
PUB DATE Jul 79
NOTE 15p.: Paper presented at the Conference on Developing Oral Communication Competence in Children (Armidale, Australia, July 12-18, 1979)

EDRS PRICE MF01/PC01 Plus Postage.
DESCRIPTORS Children: Communication Skills: *Cultural Awareness: Cultural Differences: Cultural Pluralism: Culture Contact: Elementary Education: *Intercultural Programs: Interpersonal Relationship: *Multicultural Education: *Social Studies: *Speech Communication
IDENTIFIERS *Intercultural Communication

ABSTRACT

The key to educating children for communication in a multicultural society is to show them the components of intercultural communication and to make them aware of the characteristics that distinguish one culture from another. The major components of intercultural communication can be divided into three categories: the determiners of behavior, the causes of behavior differences among people, and the ways people confront the unknown. The determiners of behavior include experiences, needs (inclusion, control, and affection), personal values, and beliefs. Differences in behavior result from perception, symbol usage (language), and role behavior. Confronting the unknown can lead to ethnocentrism, stereotyping, and prejudice. An example of a program that attends to these components in exercises and reading materials for children is the Hawaii Multicultural Awareness Project, which was developed by the University of Hawaii's Curriculum Research and Development Group. Aimed at fourth through ninth grade social studies classes, the program incorporates several themes about various cultural celebrations to achieve six objectives: developing multicultural awareness, tolerance, and appropriate behavior: adapting to culture shock: eliminating cultural bias: and creating positive multicultural attitudes. (RL)

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EDUCATING CHILDREN FOR COMMUNICATION IN A MULTICULTURAL SOCIETY

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A paper prepared for the conference on Developing Oral Communication Competence in Children, July 15, 1979, Armidale, N.S.W., Australia.

While watching a televised baseball game, I began switching channels during the between-inning commercials trying to find something more interesting to watch than two minutes of advertising. I happened on an old movie, featuring a young Anthony Quinn, verbalizing in pidgin Eskimo, and an even younger Peter O'Toole, playing the role of a policeman, amidst snow, ice, and igloos of the frozen north.

The switching back and forth between the film and the game restricted my movie-viewing time. Nonetheless it was apparent that the film had a weak plot and a strong message. The plot centered around the murder by Quinn of a trader, a man of high morals and impeccable character. O'Toole's task was to bring Quinn to justice.

The murder was accidental--the violent result of an unintentional conflict caused by cultural misunderstandings. The trader, visiting Quinn's remote igloo to barter for furs, found his Puritanic beliefs constantly at odds with those of Quinn, who practiced the rituals of his ancestors. The straw that broke the trader's head came in the form of an act of hospitality. Quinn's tribe offered its guests the wives of its men folk and Quinn performed this ultimate act of friendship. True to his cultural heritage, the trader refused the offer, Quinn's wife became furious over the insult, and Quinn broke out in a rage. He pushed the trader and accidently cracked open his skull in the process.

As O'Toole tried to take the captured Quinn to civilization to stand trial, they encountered storms, bears, and other obstacles which only Quinn could handle. Quinn's cultural background had taught him how to overcome the northern hazards; O'Toole's "civilized" up-bringing had not. Fortunately for Quinn by the time they reached civilization, O'Toole had become aware of their cultural differences and accepted them. He recognized how Quinn's innocent gesture of friendship, misunderstood by the trader, ended in the trader's death.

The film's message seems clear. Even in the remote corners of the world, intercultural contact is a reality. The consequences can be enjoyable if new friendships are formed and horizons broadened. Or, they can be unpleasant if misunderstandings occur, as in the film, and violence erupts. Unintentional conflict can be avoided when persons of different cultures communicate. Being aware that differences might exist helps prepare one for intercultural encounters. Once O'Toole became aware of the cultural misunderstandings that led to the trader's death, he was better able to deal

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with the situation, fortunately for Quinn who was finally freed. On the other hand, the trader may have lived if he had been aware that differences do exist between cultures, if he had known about the components of intercultural communication.

The key, perhaps, to educating children for communication in a multicultural society is exactly that: teaching them about the components of intercultural communication and making them aware of the characteristics that distinguish one culture from another.

The purpose here is to review the major components of intercultural communication and to describe a program of multicultural awareness for children which incorporates the components.

Components Of Intercultural Communication[1]

What follows is a simplified explanation of the components. The explanation is meant to refresh our memories about each component and to place each in the perspective of intercultural contact. For presentation purposes, I have organized the components into three divisions: (1) the determiners of behavior, (2) the causes of behavior differences among people, and (3) the ways people confront the unknown.

Determiners of Behavior.

What causes people to act as they do? Why did Quinn behave in the fashion he did in the movie? What caused the trader and O'Toole to respond as they did? There are many well-springs or determiners of human action. Experience, needs, values and beliefs are among them and are pertinent in understanding intercultural communication.

EXPERIENCE. The knowledge and experiences gained by an individual over a lifetime are among the most significant determiners of his actions in any situation. Throughout a person's life he learns from family, from peers, from other persons about him, and from more remote sources such as books, newspapers, and television. He learns facts, patterns of action, habits, stereotypes, prejudices, all of which he applies in communication situations in which he becomes involved. Likewise, our self-concept is developed in this manner. We acquire this concept largely in terms of the expectations that we think others have of us. We tend to adopt the various types of behavior that are rewarded by others and, in that sense, become what others desire of us. Since most of us are products of a single culture, our experiences are pretty much representative of that culture. Our self-concept is largely bound to that culture.

NEEDS. For the purposes here, needs are defined as the physical and psychological feelings that give rise to tensions and hence motivate people to act in such a way as to overcome the tensions. Hunger represents a simple illustration of a need. When a person is hungry, he feels tension and discomfort. His irritability grows until he eats, then the tension subsides.

There are numerous needs. For us, the ones worthy of consideration are the interpersonal needs since intercultural communication is an inter-

personal activity and interpersonal communication and interpersonal needs are fundamentally interdependent.[2] People communicate because talking to someone is as vital a need to a person's psychological well-being as eating and drinking is to a person's physical well-being. People also communicate because communication is the medium through which many human needs are satisfied. But communication does more than satisfy the communicator's needs, it helps satisfy the needs of the other persons in the communicative transaction as well. Thus the ability to recognize the needs people experience becomes a factor in explaining much of human behavior.[3] This contention can be extended to intercultural communication. The area of interpersonal needs provides an important source of information about intercultural communication. Understanding the extent to which these needs are satisfied in different cultures should help explain the "why" and "how" of cross-cultural oral encounters.[4]

According to one authority, every person has three interpersonal needs, that is, needs that can be satisfied only through relationships with other people. Inclusion is the need to establish and maintain satisfying interactions and associations. Control is the need to establish and maintain satisfying relationships related to control and power. Affection is the need for close, personal relationships with others. Each need has two dimensions: (1) the expressed dimension indicates the behavior a person expresses toward others, and (2) the wanted dimension, the behavior a person wants expressed toward him.[5]

Recently we completed a cross-cultural analysis of interpersonal needs among Australians, Japanese, Koreans and Americans. The analysis revealed significant differences between the four cultures on the six dimensions of the three needs.[6] Allow me to cite one case from our study to illustrate that the differences between cultures are great.

In our analysis we found that the Americans were significantly different than the Japanese on five of the six need dimensions. Only on the wanted control need was there no significant difference. We turned to a study comparing group life in America and Japan for reasons to account for much of this difference.[7] While both cultures are characterized by highly developed group activity, the study reports, the values placed on group life is almost completely diametrical. In America, the family functions primarily to protect the children while preparing them to leave and assume a larger role in society. As a result, Americans seldom feel an all consuming loyalty to one group, tending to be on the lookout for new groups to join in order to fulfill their interpersonal needs.

In Japan, the family does not prepare the child to leave it and enter the social order. Rather, the child is taught to be self-less and to be group-centered and learns the rules and rituals required for life-long family membership. The Japanese forge strong bonds of loyalty to the family and they rarely join other groups unless they are work or school groups. Thus, the Japanese have relatively few contacts outside of the family and one or two other groups. But intra-group solidarity characterizes membership in these groups with considerable in-group interaction, reciprocal obligations and expectations, and fulfillment of interpersonal needs occuring.

Therefore, except for the wanted control need, the other interpersonal needs of the Japanese should be weak and our research findings support this assumption. The wanted control need's strength seems attributable to the expectation that the Japanese want the group to influence their actions.

VALUES. Another determiner of behavior, and a vital one in intercultural communication, is that of human values. While some overlapping exists, it is possible to distinguish between values and needs. Consider the difference between the activating of behavior and the guiding of behavior. Behavior must be determined first by an active agent, a moving force, a need. Once behavior is initiated, direction must be given to it. Generally, need satisfaction has to do with activation, whereas values have to do with direction. Need satisfaction provides the stimulation to action and values provide the direction to action.[8]

When a person of one national group communicates with a person of another group possessing a different value system, pronounced communication difficulties frequently result. The difference in value systems affects communication patterns and brings about the possibility of communication gaps between the communicators.

In a study of cross-cultural rhetorical communication problems,[9] the value systems of Japan and the United States were compared. The study reports that seven values orient interpersonal communication in Japan. These are conformity, group consciousness, loyalty, obligation, acceptance or acquiescence, inertia and deference to authority, and secretiveness or hiding of emotions and attitudes. In contrast, Americans are governed by a totally dissimilar set. They value individualism, achievement, efficiency and rationality, optimism, pragmatism, ethical equality, freedom and rejection of authority, external conformity, sociality, humor, and humanitarianism.

Speculating about the consequences of an intercultural encounter between a Japanese and American, the research concludes:

> It is not too difficult to imagine what could happen when two such different cultures encounter each other. Communication between people of the cultures could be blocked because of misunderstandings stemming from the differences in the value systems. For example, a joint business venture between Japan and the United States involves cross-cultural communication. Many occasions may occur in such a venture in which discussion and problem-solving between the representatives of the two cultures are involved. If they were to use their own communication patterns based on their own value systems, it would be impossible for them to fully understand each other's thinking and actions. Without knowing or understanding each other's values, communication would break down.
>
> It is of vital importance, therefore, to study the value system underlying different cultures which orient the culture's communication patterns. When cross-cultural communication runs smoothly, this shrinking world will be a better place to live in.[10]

BELIEFS. We have said that values are larger statements of what we hold to be good and preferable. Beliefs, on the other hand, are assertions of what we hold to be true or likely. Values and beliefs are complementary parts of our mental set. A statement may have value for us, and yet we may believe it to be true or not to be true at all. A statement about something may have very low value to us and yet we may believe it to be true or not true.

Values and beliefs are independent of one another. We may feel a certain value toward an object, but this does not prescribe our belief about that object. To understand a person's viewpoint about a particular object, we must be familiar with his values concerning that object, and also with his beliefs concerning that object.

Beliefs are assertions of fact, statements that we hold are true or highly probable. Beliefs are largely individual-centered. Like the occurrence of a dream, they are more the property of an individual than they are of a larger group. We may know that certain brain waves have occured in an individual, but we cannot know his dream as he knows it. Yet that dream is as real to him as other events in his waking day. Beliefs, then, are individual-centered, and are determined by the individual.

As with values, in an analysis of intercultural communication, we should ask ourselves what belief statements are being asserted by the speaker of the other culture. What beliefs in us as listeners are assumed in the manner employed by the speaker?[11]

Differences In Behavior

The participants' behavior in a multicultural communication situation will be largely determined and governed by their experiences, needs, values and beliefs. On the other hand, their responses to what they hear and see in a multicultural encounter will depend largely on three factors: perception, the use of symbols, and the roles the participants play. These factors account for many of misunderstandings occurring in multicultural interaction.

PERCEPTION. Perception can be simply defined as the process of interpreting sensory information. We see, hear, feel, taste, and smell, and we tend to believe that what we saw, felt, tasted or smelled is reality. Yet two of us reporting about this conference may report it very differently. We do so because we most likely will report what we perceived, that is, what our brains interpreted from the data it received from our senses. Interpretation involves numerous physiological and psychological factors that influence both the selection and organization of the sensory input.

We are being bombarded constantly by millions of sensory stimuli but it is impossible for us to deal with all of them. There are just too many. So we learn to cope with this complexity by attending to a very few stimuli. We unconsciously or consciously select out of the millions of stimuli a few to attend to. Sometimes the selection is physiological, and we have little control over it. Most of the time our choice is psychological and is based on what we expect to perceive and what we want to perceive. Approached by a group of students, one of our faculty will always attend to the blonde

female of twenty-five to thirty years of age, should one be in the group. The other students will be ignored. Questioned later about one of the others, he will have only a hazy recollection of having seen other students.

Of course, what we choose and our interpretation of it is based on our experience, needs, values and beliefs. If hunger motivates us at a given moment, we will tend to perceive food stimuli more readily than even blondes. Seeing a McDonald's hamburger during a period of extreme hunger, our brain may be so stimulated as to interpret the hamburger as the finest steak.

SYMBOL USAGE. Obviously language differences constitute a major stumbling block in intercultural communication. Pick up a Japanese newspaper or book and, unless you know the language, you won't understand the first words. Nevertheless, language isn't as formidable a barrier as we might think. We expect language problems when we meet someone who is not English-speaking. If mistakes are made, we do not react too negatively toward them.

However, among those who speak the same language internationally, problems also can arise. Australians and Americans speak English but not always the same English. I have had trouble with "oracy" ever since I first came across the concept. If I am writing in normal American language patterns in this paper, you may have trouble with what I mean, and this paper may be the pits, for you.

Moreover, those who speak the same language domestically may have problems. My son refers to certain objects and behavior as the "pits" and I've had trouble understanding this new acquisition to American slang as I occasionally do with other new additions to the vernacular. On the other hand he has never been able to recognize a "bimbo" when I pointed one out to him. So, perhaps, we are even, that is, he and I are both confused.

The more crucial element of symbolic usage in intercultural communication is nonverbal symbols. Our verbal problems we tend to be more aware and accepting of. However, we often are totally unaware that we are creating misunderstandings through our nonverbal behavior, partially because nonverbal acts may have different meanings in separate cultures and we do not know this.

In an American speech class, the importance of eye contact is repeatedly stressed, for it is part of American culture to be suspicious of people who do not look one straight in the eye, and instead avert the eyes for whatever reasons. People look most while listening, and that without close eye contact, people do not feel that they are fully in communication. As far as Japanese looking behavior is concerned, however, the situation seems to be different. In Japan, looking someone in the eye, whether talking or listening, is not common and when it occurs it makes people uneasy and uncomfortable. The familiar, old Japanese gaze game, niramekko, probably takes its rise from the Japanese traditional psychology of being afraid to look a person in the eye.

An American professor of communication tells about an interesting experience he had shortly after his arrival in Tokyo. At a school's commencement

exercise, he was surprised to notice that most of the Japanese teachers present around him were looking down on the floor or even closing their eyes while the president was delivering his speech. The professor felt as though the Japanese teachers had started a quiet rejection campaign against the president. In Japanese culture, downcast eyes or closed eyes do not mean rejection or disagreement; they are a sign of attentive listening and agreement at a meeting, a conference or a ceremony.

People sometimes remark that the Japanese face looks dead, expressionless, or confusing to Westerners. This should remind us that facial expressions are not universal but learned behavior as part of a culture. Generally speaking, smiles communicate friendliness and cooperation in human interactions. They are also used to seek approval from others or to communicate acceptance and reinforcement. A person who smiles too often makes the people around him uneasy and uncomfortable. Here comes the matter of the Japanese smile. The Japanese smile is not necessarily a free, spontaneous expression of amusement or happiness, but a law of etiquette. It is a sort of silent language, often inexplicable to Americans or Europeans, and may sometimes arouse anger and frustration in them as a consequence. The Japanese child is trained to smile as a social duty, just as he is taught to bow. He must always show an appearance of happiness to avoid inflicting his sorrow and unhappiness upon the people around him.[12]

ROLE BEHAVIOR. A role is a particular position in a group or society. Within a culture, certain behaviors accompany specific roles. These behaviors differ from culture to culture, and normally reflect cultural values. When I walk into a Japanese college classroom, the students will stand and bow, or, occationally clap. When I walk into an American classroom, I feel lucky if the students are even awake. The Japanese attach great significance to the role of teacher; Americans don't. Bothe groups are acting out what is usually expected and in each culture there are norms of expected behavior for a whole array of circumstances. We may play the father or husband role at home, the teacher role at school, the colleague role with our cohorts, the son role in the company of our parents, the customer role in the store. Each role has a specific set of behaviors which we follow but these vary from culture to culture.

In communication we are concerned with those aspects of roles which tell us who we can talk with, what to talk about, and how to talk. For effectiveness in cross-cultural communication, understanding the way people play the roles in their culture can help us with the content and style of our talk as well as who to talk to and who we should avoid.

Note the importance of one's role in Japanese bowing. Many foreigners take an interest in the Japanese mania for bowing, and come to learn bowing after a few hours in Japan. But still their bowing is somewhat unnatural, and different from Japanese bowing. It takes them time to discover that the Japanese have a complicated hierarchy in bowing--who bows first to whom, how many times, how long, and how deeply. The Japanese, brought up and educated in the vertical structure of interpersonal relations, manage it without much difficulty. Perhaps the basic rules which are safest to learn are: "Women bow to men, and juniors to seniors."[13] Not understanding the

role aspects of bowing when I first went to Japan, I tried to bow lower than the person I was bowing to. Now I bow differently, having learned how to bow according to the status of my role.

Confronting The Unknown

This final component is worthy of our time because in intercultural contacts we typically are confronting the unknown--talking with someone we don't know from a culture we have little acquaintance with. In such situations, we want to give order to the unknown. We need to fit this new experience into what we already know. We do so in many ways, some of which are apt to cause misunderstandings and intercultural tensions. Three such responses to the unknown are ethnocentrism, stereotyping and prejudice. Each helps us order the unknown; each can cause problems.

ETHNOCENTRISM. One way many persons respond to strangers from other cultures is through ethnocentric behavior. Ethnocentrism "is the unconscious tendency to interpret or to judge all other groups and situations according to the categories and values of our own culture."[14] In communication situations, ethnocentric behavior appears when we assume that the person from the other culture should perceive, interpret, evaluate, and behave as we do in our culture. We place ourselves, our racial, social, or ethnic group at the center of the universe and rate all others accordingly. The more they are like us, the more we like them, the more they are unlike us, the more we wonder about them. We tend to see our own groups, our own country, our own culture as the best and the most moral.

Political and nationalistic ethnocentricities are a major barrier to intercultural communication. When we identify with specific political units, we restrict our area of moral obligation which in turn affects our ability to accept cultural differences.

Although political and national ethnocentrism is strong, religion probably is a stronger source of ethnocentrism for the individual. Many religious groups emphasize the rightness of their beliefs as distinguished from those of others, occasionally seeing the others as infidels.

STEREOTYPING. It is a natural phenomenon that people of one culture hold a certain generalized mental image of those of another culture. They subconsciously share this simplified image widely, whether it is true or false, and over a certain period of time, as a result of direct interaction with the other people, or more commonly, receiving indirect information about them. These communicative experiences, either direct or indirect, form the distinguishing mark of international, intercultural beliefs and attitudes.

In order to connote this shared mental image, the term, stereotype, was used to connote the "pictures in the head" that function to filter the news, affect what one notices, and how one views it. Stereotype is defined as a generalized image held by the members of one group and treated as if it was universally true about another group.

In a study of Japanese females' image of American males, this stereotype was the predominant one: "The American male is physically big, tall

and white; behaviorally active, daring and quick; and in terms of personality, he is kind (especially to women), cheerful and frank."[15] Only three of the females involved in the study had ever visited the United States so the basis of their judgment was media reports and occasional glimpses of American visitors.

Contrast that stereotype with one held by a Chinese journalist of the typical Japanese man:

> A Japanese man is an irrational, brutal, temperamental, and war-loving person, who lives with his hypocritical wife in a miserably small house in a hierarchical, submission-oriented, and feudalistic society, communicating with his fellow men in an inadequate language, while cooperating with the government and big business in the economic, but soon to be military, invasion of other Asian countries, all the while being unconsciously under the influence of the dominantly superior Chinese culture and civilization.[16]

Stereotypes have been condemned for their abstraction and simplification of individuals' characteristics on the basis of assumed group characteristics. The important point to be realized is, however, that the process by which we hold stereotype images of other people is not in itself wrong or evil. Treating individuals as members of a certain group or a certain culture by generalizing from a limited set of experiences and information is not only common but unavoidable. Since it is impossible to deal with every individual as a unique individual, the formation of stereotype images is inevitable until additional information and communicative experiences refine or modify them.

One expert maintains that the way we behave depends on the image or images we have. Further, he says that "the image is built up as a result of all past experience of the possessor of the image," and that "the impact of messages on the certainty of the image is of great importance in the interpretation of human behavior." Thus the formation of stereotype images is not only inevitable but also plays a vitally important role in interpersonal, intergroup and above all intercultural communication.[17]

PREJUDICE. A prejudice is a faulty, inflexible, negative generalization a person has about another person or a group of people. This definition goes beyond the common meaning attached to the concept, drawing its force from the literature and research in the social sciences.

This definition makes the feeling-tone always negative. This does not ignore the fact that people may be prejudiced in favor of others, that they may think positively about others. The definition stresses a point supported by extensive research. That point is that most prejudice is negative in quality. Also, the definition states that the feeling is faulty and inflexible. Normally, prejudices represent judgments made on the basis of insufficient evidence. The facts are scanty and the prejudice tends to be an overgeneralization. And, the negative feeling may be covert, kept inside and not expressed by voice or deed, or, they may be overt, open, public, and observable.

Prejudices take many forms. Name-calling, discrimination and violence are common. Ethnic jokes certainly are a form. Although they frequently seem to be attempts at friendly humor, they may mask genuine hostility on the teller's part.[18]

Here are authentic Polish jokes, the sort of jokes told in Poland today. "What is six blocks long and eats cabbage?" "A line outside a Polish butcher shop." "First the good news: the Russians are sending us five million pairs of shoes. And now the bad news: to be repaired." "Two sharks meet in the Baltic sea. 'I swallowed two Russian generals today and they had so many medals they ruined my stomach,' says one. The other replies, 'Don't complain. I swallowed two soldiers and they had so much air in their heads, I can't submerge anymore.'" These jokes express the Polish loathing for both the Russians and their armed forces occupying Poland. Wouldn't you say they mask genuine hostility?

A Program Of Multicultural Awareness

We now have reviewed the major components of intercultural contact: (1) the determiners of a person's behavior, (2) the reasons why the behavior of several person's differ, and (3) the ways people deal with the unknown. Each needs to be considered in educating children for communication in a multicultural society. In the program described below, these components form the foundation for its development. The children's experiences, needs, values and beliefs are a factor as is the recognition that, given several children, there will be differences in perception, symbol usage and role behaviors. Ethnocentric attitudes, stereotyped responses and prejudiced beliefs also are handled in the exercises and reading materials.

The program is the Hawaii Multicultural Awareness Project developed by the Curriculum Research and Development Group (CRDG) of the University of Hawaii's College of Education, aimed at students in the fourth through ninth grades. Started in the 1975-76 academic year with 260 students and eight teachers, the program currently serves 6000 students and 100 teachers and by 1981-82 should reach 25,000 students and involve 500 teachers in the State of Hawaii.[19]

As I view the program,[20] it incorporates the following goals and objectives: (1) to provide the child with information on other cultures; (2) to prepare the child to accept and be tolerant of needs, values and beliefs that are different from his or her own; (3) to provide the child with appropriate behavioral responses in situations where the characteristics of another culture prevail; (4) to prepare the child to anticipate, understand, and cope with the frustrations of cultural shock; (5) to provide the child with an understanding of his or her own culture and the problems caused by cultural bias; and (6) to help the child develop a positive feeling toward multicultural experiences which will make them enjoyable, interesting and broadening.

Why such a program in Hawaii, the Pacific's melting pot of cultures? It is true that numerous cultural groups live in Hawaii. Living in my immediate neighborhood, are Filipinos, Hawaiians, Japanese, Portuguese, and Chinese families as well as immigrants from Chile. Our neighborhood usu-

ally interacts harmoniously; that's not true of many other parts of the islands. Hawaii has not had the racial strife other places have had. But racial unrest surfaces from time to time especially in the schools and with the military posted in the state. Immigrants from Viet Nam, Samoa and other Pacific areas have added problems, mostly in the schools. The immigrant children talk and act differently than the other children and misunderstandings occur. The Multicultural Awareness program concentrates on the children. Other programs are aimed at adults.

The program consists of a series of courses in social studies, one for each grade level. Each course is built around a theme. For example, in the fourth grade, the theme concerns the celebrations observed by the various cultures. In the fifth grade, the emphasis is on families in Hawaii and how each culture maintains its own family life style. In the sixth grade, the multicultural community is examined. Each course contains four or five topical units, each with a number of lessons about an hour long. For example, the fourth grade multicultural course, "Times for Celebration," is a study of ethnic celebrations practiced in Hawaii today. Each unit covers a celebration and each celebration brings out a theme which the students are asked to explore: leadership in the Samoan saofa'i; reciprocity in the Filipino wedding; 'ohana in the Hawaiian baby luau; and death in the Japanese O'Bon. These celebrations and their themes are used as a way for students to discover and appreciate customs, behaviors, and values of various ethnic groups in Hawaii.[21]

The lessons provide an in-depth coverage of the unit's topic using a variety of instructional techniques. The following overview of the first unit in the fifth grade course, "Families in Hawaii," illustrates how the unit is covered in its eight lessons.

In this unit entitled "Family Variations," students explore similarities and differences among families--in size, composition and style of living. They are asked to look at a wide variety of family types. To avoid idealizing the traditional family--mother, father, children--examples like the one-parent household, the childless couple, and grandparents raising grandchildren are included. These families, although differing somewhat from the traditional model, are no less valid.

In the first lesson students create family combinations using magazine cutouts. In an open atmosphere, they are challenged to think about the variety of combinations that can exist. The next lesson is a guessing game which explores the idea that part of a person's identity is revealed through the family.

A twenty-nine page booklet, "Families Come in All Sizes and Shapes," explores family possibilities other than the traditional. In a series of drawings in the booklet, differences in family composition are presented as a fact of life. After reading and briefly discussing this simple booklet, students break up into groups and create an imaginary family using a picture assigned to them from the booklet. After the group work, each student writes a story about that family.

Next the students construct family trees. The purpose is for them to get a sense of belonging to a succession of generations, to see themselves

in relation to their own families, and to explore variation in family types.

Students then read a twenty-nine page booklet, "My Name is Stephen Kekaulike and I Live in Papakolea," which is about a Hawaiian boy, after which they list the different things they like to do. They note which activities they do with their families and compare those items with Stephen's and with their classmates'. Since the typical fifth grade class will have children from a variety of cultural groups, they will learn about family life in several cultures through this discussion. Next comes a filmstrip, "A Samoan Family in Waianae," and a twenty-six page booklet of basically the same content, called "Talofa Means Aloha." Students then consider what a family is for--more specifically, what their families do for them. The unit ends when a speaker is invited to talk about Samoan families in Hawaii.[22]

This first unit which introduces students to the multicultural topic "Families in Hawaii," uses art work, discussion, writing, games, reading materials, and a filmstrip lecture as teaching methods. Much oral interaction takes place and a lot of activity. The students are not passive learners.

The program's teachers undergo extensive training before using the classroom materials. They actually go through each exercise, read the booklets, complete the forms, and then discuss each so that they obtain firsthand experience. A "Teacher's Manual" is available for each course which includes descriptions of the course and of each unit, the lessons which constitute each unit, student activity forms, lesson feedback blanks, and other materials. As needed, students' copies of the booklets are supplied as are the filmstrips used in most courses.

The program stresses the cultural characteristics of the Japanese, Filipino, Samoan and Hawaiian groups--the ones most commonly misunderstood. The other cultures are not omitted, however, and there are exercises and activities about the Portuguese, Chinese, Koreans, and other groups found in Hawaii.

Because Hawaii's multicultural make-up presents formidable evaluation problems, the program developers had to tailor-make measures of student progress. Many American tests were found to be biased against Hawaii students so a unique evaluation model was conceived.[23] Rigorous field testing took place before the present form of the program was finally produced and the end-product apparently does what it purports to do, that is, help students obtain a better understanding of the different peoples living in Hawaii.

The program's purpose seems commendable. One international reporter stated why in these words:

> In this scientific era, many people feel that the world is shrinking. The many modes of instantaneous communication help us to learn about what is going on in all parts of the globe almost as soon as it happens. Jet planes, bullet trains, and fast cars carry us quickly to the remotest corners of the earth. Modern communication and transportation systems bring us into daily contact with our neighbors in strange lands. As the world shrinks,

an ideal situation would be to have everyone think of himself as a citizen of the world, not just a citizen of one nation. 'We are riders on the earth together.'

To achieve world citizenship, we need to understand other nations, their people, and their customs. The study of cross-cultural communication is an essential aspect of reaching mutual understanding throughout the world. Specifically, in order to understand other nations, we need to know something of the cultural differences and the value systems underlying nations' thinking and action.[24]

FOOTNOTES

[1] The components are those suggested by Sharon Ruhly in Orientations to Intercultural Communication (Chicago: Science Research Associates, Inc. 1976).

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[3] Scott and Powers.

[4] L.S. Harms, Intercultural Communication (New York: Harper and Row, 1973).

[5] W.C. Schutz, The FIRO Scales (Palo Alto, CA: Consulting Psychologists Press, 1967).

[6] R.E. Cambra and D.W. Klopf, A Cross-Cultural Analysis of Interpersonal Needs, A paper prepared for the Speech Communication Association's Intercultural Communication conference, Honolulu, 1979.

[7] D. Cathcart and R. Cathcart, "Japanese Social Experience and Concept of Groups," Intercultural Communication: A Reader (Belmont, CA: Wadsworth Publishing Co., 1976), 2nd ed., L.E. Samovar and R.E. Porter, eds.

[8] T.M. Scheidel, Persuasive Communication (Tokyo: Eichosha Publishing Co., in press).

[9] T. Sugino, "Cross-Cultural Rhetorical Communication Problems," Communication, 2, November 1973.

[10] Sugino.

[11] Scheidel.

[12] D.W. Klopf and J.C. McCroskey, Nonverbal Communication (Tokyo: Tok En Publishing Co., 1978).

[13] Klopf and McCroskey.

[14] Ruhly.

[15] S. Ishii, "The American Male Viewed By Japanese Female Students of English: A Stereotype Image," Speech Education, 3, December 1975.

[16] T. Yoshitake, "A Chinese Stereotype Image of Japan and Its People," Communication, 6, July 1977.

[17] Ishii.

[18] D.W. Klopf, Prejudice: I (San Jose, CA: Lansford Publishing Co., 1977).

[19] R. Hinze, A. King, Jr., D. Krause, S. Nunes, "Ten Years of Curriculum Research and Development in Hawaii: Where Have We Been?," Educational Perspectives, 16, May 1977.

[20] This is my analysis of the goals based on my review of the program and these goals may differ from those actually established for the program.

[21] Times for Celebration, Teacher's Manual, Hawaii Multicultural Awareness Project, Honolulu, 1978.

[22] Families in Hawaii, Teacher's Manual, Hawaii Multicultural Awareness Project, Honolulu, 1978.

[23] M. Lai, "Evaluation in Large-Scale Curriculum Development Settings," Educational Perspectives, 16, May 1977.

[24] Sugino.